

to the doctrine of the immortality of the soul, which is the basis of all religion. The doctrine of the immortality of the soul, if there is such a thing, is true, and no book could therefore make it. If I had a million dollars, I could not make me more than one man. The doctrine of immortality is based in the hope of the human heart, and is not derived from a book or a creed. It is a feeling, a sentiment, a part of the human affections, and will continue as long as affection, and is the rainbow in the sky after a storm. It is not a philosophy, or a superstition of any kind; it is a power of the human heart. I say that these phantasies, or books, taught that immortality was a reward for good deeds, or a punishment for evil crimes, that make miserable the living and depress the master, for a slave can never be free. I say that they are false. I did say that revealed the chains upon the oppressed, and that 'twere crossed by the sword of fact that the book of all books sheweth, that the book of all books sheweth, that the book of all books

SEANCE NO. 2. *Thursday.* At this seance only eight persons were present five of whom were professional mediums.

1. Honto appeared, and raising the paper window, let a flood of light upon her form and face. 2. "Egyptian Queen" for Mr. Thayer, the flower medium. Beautiful. A female spirit for Mr. Hart. 4. Almir Wright - plainer than before. 5. Met " Witch of the mountain." for Mrs. Glasb. medium, of Ancora. 6. A female guide of Mr. Harry's, with long black hair. At subsequent seances he obtained a long list of names, and a few of them were reported to be Mary, a dear friend. Five too dim to be recognized. 8. Mr. Hart's mother's mother. 9. Mr. Allen's mother's mother. 10. Mr.

4. Now appears a form having the general appearance, even to the brow, which he used to wear, of Dr. Haskell, one of the principal founders of Ancores, whose departure to spirit-lands occurred last year. The readers of the *Banner* will recollect from the obituary of Mr. A. E. Newton, he had felt a desire that Dr. H. might materialize, but had been instructed from the "terrior" that he probably would be able only after I had visited at his former residence. That I should go to the Eddys and one else in the circle, and they would pray and her parents. I said with Mrs. A. an hour at Dr. H.'s place, now occupied by Mr. Newton, and told his infu-

So God pitied his case, and as a consolation sent the Angel Gabriel, who taught him how to make and eat bread from wheat. At first the kernels were as large as ostrich eggs. After the deluge they shrank to the size of goose eggs, and in the days of solomon they were no larger than grapes. The present size, but little larger than mustard seed, is probably owing to the domination of the Turks, who cast a blight on man, beast, and vegetation everywhere they go. At present the wheat is so small that the art of making bread, and since then women have turned the mill and heated the oven in every true believer's house.—Ez.

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inside of twenty minutes they released
selves.

Figure 56 shows. Features 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 8

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he is willing to do for the servant to elevate him to the standard of the master, and the standard of human conduct is elevated thereby. Although a low mark and you obtain it, you still attain something better than you were before. The thing has been presented. The golden rule has been hung up in all places of Christian worship, and you are urged to make it a rule, as it is denied by the Christian. The Spiritualist believes this is a practice which he believes in the kingdom of heaven on earth. He believes that the golden rule is not in all essential particulars. The true Spiritualist not only believes that reform must reform, but that he must first reform himself. He believes that the sins of his neighbor are greater than his own; no true Spiritualist believes that the Spirit-world ever look down upon the eyes of charity. Every true Spiritualist believes that every action of human life brings its own results; the condition in which a man is placed is the result of his past, consequently death alone does not change their condition; heaven and hell accompany them.

There is a golden rule in diction; it is

GIVEN AND RECEIVED BY

BETWEEN

BY WILLIAM EDMETTE COLEMAN

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PART I.—SPIRITUALISM AND DARWINISM.

WHAT IS DARWINISM

As regards the term Darwinism in its correct and fully accurate acceptation, does Mr. Peebles deny its general truth, or posit it as in conflict with Spiritualism? Is natural selection opposed to the Harmonical Philosophy? In the whole range of the literature of Spiritualism, or amid the multifarious utterances of its mediums—entranced, writing, or what-not,—since its inception in 1848, there can not be found, I venture to say, a single sentence antagonistic to the great truth

an examination of the pre

JACKSON DAVIS AND DARWINISM

The work alludes to above, "Nature's Divine Revelations" contains a detailed statement of the evolution of the material universe, from the central sun up to the cometary clouds. It is a complete and a beautiful narrative of the evolution of our earth up to the period of recorded history, including an account of the introduction of man, and physically explaining the derivation of higher species from lower, including the descent (or ascent) of man from lower animal forms. It gives an account of the evolution of the human mind, and the development of man on earth, gradually approximating the purely human ("misleading") in scientific parlance, and the "divine" in the religious sense. It is a complete, low, brutal, and really, to a degree removed from human productions. This, the first distinctly vulgar spiritual production, and one of the most unquiet and unquieting of the age, is a complete and a beautiful work, teaching Darwinism throughout, and, as *Rev. Mr. Coppeland*, a liberal Unitarian minister, remarked in a recent issue of the *Standard*, "is a fearful and a terrible work."

To be Continued.

MRS. HOLLIS AND OTHER MEDIUMS.

Yours truly,
Mrs. L. M. M.

[illegible]

14 Southampton Row, London, Eng.

PRICE, 60 CENTS.

Z. O. BARNETT, DIRECTOR, WPA.

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JNO. C. BUNDY

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CHICAGO, ILL., AUGUST 18, 1897.

Mr. Editor:—What is the duty of Solr.

Hardly a more important question can be put than this. It involves much and deserves a clear unequivocal reply. In the few years covering the life of Modern Spiritual-

When different persons have been proven to be such moral pests that they ought in justice to society to be confined in reformatory institutions, we have for long years heard leading spiritualists say, "Oh well, he is a medium, and can not help it; he is not responsible." This theory has apparently in the eyes of many justified all that this "irresponsible" class may have felt impelled to do.

A line of communication having once been established by the investigator and his family with these undeveloped denizens of the Spirit-world, by allowing within the magnetic circle of the investigator or his household a medium of low moral development, it is an easy matter for such spirits to return at their will, maintaining a subtle and dangerous influence over their victims for an indefinite time. We are taught by scientists in the Spirit-world that hardly any act of man is more hazardous to his welfare than the common, charitable practice of bestowing his cast-off clothing upon

ingly dabble with a class of spirit influences than with death of the physical body, would be a thousand times preferable to the latter. The latter is a thing to be feared, and the former is a thing to be desired. The latter is a thing to be avoided, and the former is a thing to be sought. The latter is a thing to be shunned, and the former is a thing to be embraced. The latter is a thing to be dreaded, and the former is a thing to be desired. The latter is a thing to be avoided, and the former is a thing to be sought. The latter is a thing to be shunned, and the former is a thing to be embraced. The latter is a thing to be dreaded, and the former is a thing to be desired.

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Spiritualists should regard the medium as an instrument in the business of bringing to the rich treasures of heavenly knowledge, and as such should demand the same purity of character and general good reputation in those mediums as they would demand in those who told them in accumulating the riches of earth. Indeed, the scrutiny should even be closer, and the investigation as to integrity more minute and exacting in proportion to the magnitude of the claims, and the more important. When a worthy person has given evidence of mediunistic powers, such person should be encouraged to continue to develop his powers, and to relieve them of anxiety or care and keep the mind and body in a healthy and proper condition for the use of the Spirit-world. It is the duty of the public to be vigilant without danger of being swayed or rebuffed. Such media may therefore be unreservedly commended by the press as persons of high character and of great worth as great mediums, but as channels through whom with patience and care the desired knowledge in one form or other may be obtained.

On the other hand, if the newspapers and the public, in recommending to the public as a spirit medium a person known to be of bad character, commits a grave offense against religion, and injures the cause of Spiritualism.

This paper never will advise the public to employ a medium of known bad character or whom it knows will of his own will or by spirit influence, practice deception of any kind towards his patrons though the powers of such medium in "surprise" anything ever seen on earth or the heavens or dreamed of in our philosophy.

[illegible][illegible]

There is only one way of successfully dealing with these enemies. If they once get hold, you are lost and your corn is lost. Eternal labor is the price of clean field. Take them in the start, or before they get started, and take them all the time. Possibly you may win. But should you leave your field clean as Adam's Eden, at harvest and return when that busy time is over, to find it a swamp of rank growing rag-weed and brown-grass, do not think yourself a

Nature knew very well that if she did not care for her weeds they would perish. She made their seeds worthless so that nothing would eat them, or poisonous if they should. She placed them in hard shells, varnished water-proof so that they might lie in the wet soil a hundred years and be all the better. She wadded them sown broad cast, so that even the birds and beasts could not get to them she affixed plumes and wings to them they might be blown by the winds, books and there that animals might come

them. Ten men gave them tenacious lives so that howsoever unfavorable the soil, or the sun, they would thrive. The plants may be cultivated, but are not created for him; but the peach was derived from a poisonous shrub on the Persian desert, the apple from the wild crab, the cabbage and its allies from a rough weed on the sea shore. Wherever we look, from unknown sources come the seeds through the long catalogue of valuable plants under cultivation, some of which exist in a state of nature, or can exist. Imagine wheat growing wild, what a cabbage plant would become if left to the mercy of weeds! They would soon become weeds themselves, and most worthless weeds too.

No one cares for the knot-grass which the post of the garden, and if it did not multiply its subterranean stems, and seize every advantage it would become extinct. No one will take the seeds of the burdock and sow them, so they provide themselves with a hook covered burr, which makes every animal a broad cast sowing machine.

Man cares for his own, and finds that pampered children require his constant attention. His garden requires constant labor, nursing on the one side and repelling on the other. It is a labor not only re-

the forethought, patience, energy, all that he reflected and intensified in himself. When he grows potatoes, corn and cabbage, he develops his own physical and mental strength. How like is man's spiritual world, to the physical struggle between the golden grain and the weeds! The field of richly grown corn, surrounded with matted grass, he like the mind when left uncultivated!

Like vices the most luxuriant weeds spring often from the smallest seeds. Those of the tobacco are almost microscopic, and the plants that grow from them are insignificant are its tiny leaves. However, the tobacco plant, when it once becomes established how it stretches its roots through the soil, and spreads its creeping leaves upward, showing its sickly odor on every air. It draws all sustenance from the soil, and its roots and leaves blights the soil on which it grows. How like it is to the habit. It engenders, when it begins in an imperceptible desire, and advances, until it has become a habit, and blights the mind. If the violet infests its blue head above the green grass like a flock of azules, sign is an exquisite type of modesty and humility, the tobacco plant is more aptly a type of ostentation. We were told that instead of the tobacco we would place around our purple bower wreath, not of the leaves of the grape, but of tobacco twined with its coarse and hairy leafy buds; and that, as the leaves of tobacco would be there, as the leaves of the grape would be there, as the

Speaking of emblems, a political party or bore aloft as their banner the course and bad scores, and anything more appropriate to represent politics could not well be devised. Its rank and unseemly growth; the influence with which it takes and holds its richest place; the crimson poison of fruit, made it all in all the embodiment of a placeman whose party has the spoils. That spiritual nature is superimposed on a subsoil of animality, in which the seeds of error are dominant, ever ready to spring under favorable circumstances arise, often does it become a neglected field—an antipode of Eden.

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In no day have weeds found a more congenial home than in that of Spiritualism. From the miasmatic marshlands where they touch the reeking sludge of stagnation, they have sprung up to embellish the calm serenity of philosophy, and light of science, everywhere some form of weed has found a place to strike its roots, and, with its long, slender, and supple stem, to reach the soil from which it springs, and golden grain bent and dwarfed beside it.

The casual observer seeing nothing but the weeds, and the casual student of the atmosphere reeking with the exhalations of the foul growth, is justified in concluding that the field supports nothing but weeds. He is wrong, for the weeds are but the good seeds, in a root up the choke weeds, that of the lover of Spiritualism should be, while teaching its glorious truth to disperse the weeds which, by its fertile fields, with surprising rapidity, sprout into gigantic proportions.

Spiritualists Move on Jacksonville

There lives in Cincinnati a gentleman who is widely known throughout the country as a skillful practitioner, thousands up and call him blessed, and at home he is known as a wealthy, genial, kind-hearted, public spirited man, always ready to do the deserving; quick to detect fraud, humble, and uncompromising in his treatment of it; in fact just our style of man. This gentleman is Dr. N. B. Wolfe, widely and favorably known to the spiritualists.

world as the author of that standard work "Startling Facts in Modern Spiritualism," which has passed through several editions. He is now in Florida, in connection with Col. Lewis of Cincinnati, who bought the Windsor Hotel at Jacksonville, Florida, and local papers there are gratulating their readers on the improvement the new proprietors are about to accomplish. It is a hotel of the first class, very thing in first-class style and is second only to Col. Lewis, who is not only a clever lawyer but "knows how to keep a hotel," shall expect to see another Windsor Hotel in the near future. The Windsor Hotel in Florida, and next March, will make breezes gently hint to us that we better be moving we shall pack one train and not stop until we land within the

Laborers in the Spiritualistic Vineyard
and other Items of Interest.

Mr. and Mrs. Thomas Gales Forster have arrived in Liverpool as we learn from *Spiritualist*.

Baroness Von Vay, of Austria, is in London, and the reception to the Emperor and Baroness will take place on the 1st inst.

The Countess of Caithness is now in North of Scotland.

Agreeably to the promise in our last issue we sent a reporter competent to make a reliable investigation, to visit the residence held by Dr. Matthews on West Madison street. From the numerous communications received at this office unfavorable to the doctor, we were led to expect that a gentleman went rather hesitating to find a large staid African in a respectable neighborhood that if there was any fraud reported with the seance, he was unable to detect it. We shall follow up this investigation, as Dr. Matthews offers to give seances in the parlors of any gentleman, do in mine," and also to submit to reasonable yet sufficient tests, the result of which will be given in these columns.

From the local paper of Algona, Iowa, we learn that the Spiritualist grove meeting recently held there was largely attended and the exercises were interesting and

Mrs. Lucy E. Lewis, of Cincinnati, partially recovered from her illness, and expects to visit Cascade, N. Y., soon, to view the materialization of spirits George Martha Washington, "appearing" together through the combined power of the

Dr. J. B. Newbrough, of New York has become developed as an unconscious trance medium, and we give the statement of one who has often listened to his communications, that his mediumship is truly remarkable.

The American Exchange and Review

Insurance Journal published in Philadelphia, in an article entitled "The ups and downs of Life Insurance," says: "There has been much controversy between 'block' and 'mutual' companies, most of which have been the result of a 'cold war' or 'war of words.' If the writer of this statement expressed his conviction that the mutual life insurance companies are the best thing in it is not in the history of insurance in this country where a company has been honestly conducted, and he unhesitatingly assert that were the rule of action applied to each of the mutual life insurance companies that he applied to a New York life insurance Company, every one would necessarily be in the hands of a receiver."

Dr. Geo. A. Fuller, of Sherborn, Mass., will speak at Washington, N. H., August 5th; at Sutton Mills, August 12th; at Appee Lake Camp Meeting, August 20th, September 2nd, and the Intervening week at Croyden Flat and East Village, September 9th; at Sunapee, September 16th. Would like to make arrangements to lecture during next winter.

Mrs. Hollis' controls frequently make predictions with very surprising accuracy. Through the courtesy of the mediums are permitted to make the following exposures:

... We are all anxious for your safety during the riots that Nolan foretold such accuracy. His words to me were, "troubles are so near at hand that I cannot hear the roll of the drum beating recruits." This was about June 20th.

Washington, D.C., July 31.

Dr. N. Frank White, who has traveled extensively as a lecturer in times past, is located at 521 Tenth street, Washington, D.C., engaged in the successful practice of his profession as a magnetic healer. White does not wish to be forgotten by numerous old-time friends, and would

Mrs. L. E. Bailey, an active spiritist and well-known speaker, residing at B. Creek, Mich., will lecture in the State of Michigan during the coming autumn winter upon Woman's Mission, Testimony and Spiritualism. We commend her to an earnest worker who should be busy.

One H. P. Browne, of 863 Washington Boston, claiming to be a spirit photographer has been detected in "ways that are and tricks that are vain," whereupon a gagement with the directors of the Pleasant camp-meeting was promptly called.

Lyman C. Howe, spoke at Shenandoah, Pa., Aug. 5th. Aug. 12th he spoke at Binghamton, New York, and at the same meeting, Aug. 19th; at Elmira, New York. Mr. Howe's permanent address is Fredonia, New York.

The infatigable John Syphers, has caused the publication of a paper called the *Agitator*, at Lockport, Ill. We think success will accompany him in his new enterprise.

The dress of Dr. Lucie Bell, healing medium, formerly of New York, is wanted by B. B. Wright, care BANNER. What is that a healing medium should become?

sight, a spirit standing in full form gradually diminishing, growing shorter and shorter until it seemed a handful of cloud and then—nothing!—reappearing—mere speck of dim, it slowly lifts itself until it resembles a ball of mist, extending and rising until it stands before us the same angel being as before—a smiling angel.

bowing in silent, sweet good-night. What can be more convincing? It is seeing the medium and spirit forms of the same nature. This great feast has been granted to us on Wednesday night, and we are to have a genuine delight, the doors open, revealing "May" and Mr. Baileyan side by side. After essaying once or twice she crossed the threshold of the cabinet and coming in to the room seated upon their couch the chair near by, he took her hand and said, "I am so-repelling about you and all the while, there stood Mr. Baileyan near me, precisely the appearance of a somnambulist; comment on this wonderful, wonderful sight is superfluous; I speak for itself in heaven and on earth. It is like sleeping from a flower-garden of beauty into a noisome swamp of ugliness. I am so-repelling to you, and to other and very odd one I witnessed in Meera, Baileyan and Taylor's seance a few nights ago."

[illegible][illegible]

and found herself compelled towards it. Once her sin-
gleness and hurrying towards the cabinet's door were
apparent, she was seized by a sudden fit of weakness
of strength. In all she must have been with us five
minutes, during which time her amusing, frolicsome
actions did not cease. Her last peals of laughter, and
her last effort consisted in a very faint whoop, and
then she threw the shawl to me, it falling at my feet.
I picked it up, and, as I did so, she uttered a faint
whoop, which I thought appropriate, and yet I feel that I have
but related the merest fraction of the wondrous things
which occurred. I have not time to do so, but I will
say that Taylor, by their gentle and gentlemanly demeanor,
their perfect sincerity of character, the high order of
their culture, and the purity of their lives, have won the
long list of friends in this and the brighter world.

Cascades how appropriate the name! We are indeed
in a land of cascades. The pure waters know no contain-
ment in their descent, for pouring over the clear-cut
rocky ledges of the mountains, every drop reflects hollow
ness—happiness—heaven!

"In the JOURNAL of June 2nd, is a report of questions and answers given through the organism of Mrs. Cora L. V. Richmond, at Grow's Opera-House. The first question and answer interested me, as it referred to the holiness of the spirit. In reply to the question—'your kind permission, I propose to criticize the spirit who ever he or she may be.' In the first place, Professor has never said that the spirit was the holiest of his own regarding the earth, whether it was hollow or ignominious; so the assertion of the spirit that "the 'Prophet' had been deceived by the spirit," is a direct contradiction and without the least shadow of proof; either upon the questioner or the party replying. From what source could the spirit have known that the answer be false? had the question been asked in this wise, "is the theory that this earth is hollow and inhabited by spirits?" by which we might know the mind of M. D. Sherman, in trance condition, and write

[illegible]

hereditary love. Twenty years ago at one of Mr. Conant's lectures, I asked of her controlling spirit this question: "Is the theory contained in the book entitled, 'The Hollow Globe,' false?" The answer was, "The theory is false." "Is the answer true?" "It is false. The book was written up for speculation." Since she has entered the ranks of the "dead," I have no opportunity to ask her what she had done to me so grossly unjust. She confessed that she had not at that time read the book, but had heard of it and was prejudiced against it. I am given through her organism. She informed me that she had ascertained the fact from authentic sources that the book was written by a man who was a member of some public medium to make the constitution for the wrong done to me at her hands, or through her organism.

I have for many years been a medium for the control of spirit-power out of myself, having passed through severe and often excruciating trials and experiences. I have seen and heard things which my feeble language could not describe. By spirit order I have entered the dark caves beneath the crust of our earth, and have seen the inhabitants of the underworld in prison; as it were: when have I been cheered by my guides with kind words of sympathy and reassurance, and have been able to tell of the sufferings of some of the criminals who had served their time and paid the last farthing to those whom they had misled. I have seen the Roman prisoners suffer the awful agonies of the crucifixion, until justice was meted to them. At these

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